

As we come to this final message, I've been very exercised before the Lord as to how to deliver this final message. Being the last message and also as a conclusion to this training. And surely I don't think the Lord's mind is just to give you, brothers, more knowledge, more points, and some good messages. There's some burden in the heart of our Lord that He wants to release; He wants to deliver.

As many of us, brothers, we'll be departing after this. Do we just put these messages in the shelf? I really consider the Lord's speaking these days, particularly from the last summer – the Thanksgiving and winter training and a special conference in February. I felt these teachings have been very particular. There's something on the Lord's heart that He wants to impart to us. So even this time, we're brought to such a colossal subject of Christ's heavenly ministry. And so many wonderful things have been opened up to us in these last 2-1/2 days. I don't know about you but I, myself, I don't recall I've been exposed to these heavenly things in such a concentrated way in a short weekend to see so many things in the heavens in such details. Of course, Brother Lee ministered from Hebrews concerning the heavenly Christ, He being the heavenly Minister, the High Priest and so forth. The Lord has brought us to quite some details of these heavenly things. Of Christ being that chief Shepherd, the great Shepherd of the sheep. He is there as our leader, as our Savior, to carry out His propagation as the resurrected and ascended Christ. And also, He is that great, that merciful, and that faithful High Priest to render the all-inclusive top care for us particularly through His intercession. And this morning, we saw how He is the heavenly Minister of the true tabernacle ministering this heavenly Christ to

us that we may have a church life that expresses Him and represents Him. And who we see in this message, He is revealed as the Author and Perfector of our faith.

Before, when we read this verse in Colossians 3, "Speak the things which are above", I didn't quite know what that means. But now, I think through this training, we should realize why we are charged to speak the things above. There are so many things there in the heavenlies. Brothers, we must be reminded that whatever is happening there will determine what will happen here on the earth. Whatever the Lord wants to have it happen, have it taken place here on the earth, must be a result of what is happening there. If what is happening here is not what is happening there, it would not have any value. Whatever we try to carry out here on the earth must be a response, must be a reflection of what is there in the heavenlies. The Lord has much He wants to carry out, He wants to accomplish on this earth. Whatever is going to be carried out must be an echo, a reflection, of what is there in the heavenlies. So, we need to ask the Lord's mercy to have our eyes opened to see, to seek the things above. I hope the Lord will save us from the lowly thought that "Oh, these are so doctrinal. These are so objective. Oh, who cares for what Christ is doing in the heavens. Just let Him do what He wants to do. Let's take care of my things, let's take care of my situation, my church, my condition." It may be a little disappointing to the pragmatic brothers, pragmatic Christians in this training to hear all these things – so high, so lofty, so great. Brothers, the Lord just wants to carry out a great work on this earth. But be assured, whatever is going to happen on this earth must be a reflection of what is taking place in the heavens. So we are seeing in these 2-1/2 days is not insignificant. It's very

significant. It may seem objective to you but don't forget the underlying burden throughout this training: *He is there not only in the heavens but also He is here in my spirit*. There's a heavenly transmission that is going on, that is taking place right here, right now. We are connected. We are always on. These are not two realms. This is the one thing the heavenly Intercessor is interceding right now as the Spirit in our spirit. And He needs us to echo, He needs us to respond. I still love the footnote Brother Lee has in Hebrews 1:3 about the book of Hebrews revealing to us a heavenly Christ who is there in the heavens as the Minister, as the High Priest, ministering to us a heavenly life, grace, authority, and power that we may live a heavenly life on the earth. He is the Christ now, the Christ today, the Christ on the throne, to be our daily salvation and moment by moment supply. Dear brothers, we must be a heavenly people. The local churches must be heavenly churches. Don't think that this is too objective, too doctrinal. If we are not heavenly, what should we be? Should we be earthly? That would have nothing to do with God's economy. God's economy is heavenly, is resurrection-ly. We need to be delivered from the earthly realm to be transferred to this heavenly realm that daily we can be saved by Him. He is our daily salvation. He is our moment by moment supply.

We are not another movement in Christianity. We are here to be Christ-reflectors, His echo chambers to release what is in His heart that He may do whatever He pleases. He will have a freeway on the earth – here in the U.S., in Europe, in the Middle East, in China, in Asia, in Africa, in Australia – in all these continents, may He have a freeway to do whatever He pleases if we would allow Him, if we would render Him the top cooperation.

“Cooperating with Christ in His heavenly ministry by running with endurance the race set before us, looking away unto Jesus, the Author and Perfecter of our faith.”

Brothers, we are all on the race. As we are about to depart, we're going to go back to wherever we came from. Don't forget you may leave Anaheim but you are still on the race. You keep running. The race doesn't stop here. The race's barely beginning. We have to keep running. We have been shown so much. We have been given so much. What should we do? What should our attitude be? We need to run this race with endurance, with an attitude of looking away – looking away unto Jesus. He is the Author, the Originator, Inaugurator, and the Perfecter of our faith.

Hebrews 12:1

Therefore let us also, having so great a cloud of witnesses surrounding us, put away every encumbrance and the sin which so easily entangles us and run with endurance the race which is set before us.

The cloud is for leading people to follow the Lord and the Lord is in the cloud to be with the people. In Greek, “witnesses” implies the sense of martyrs.

Praise the Lord for the cloud. Here in Hebrews 12:1, we are shown that we have a cloud of witnesses. In the crystallization study in Ezekiel, we saw the cloud. The cloud signifies God's presence. Wherever the cloud is, there is God's presence – so calm, so peaceful. In the Old Testament, the cloud fills the tabernacle; the cloud would resize over the tabernacle and God led His people a pillar of cloud by day to provide the leading to his people. So the cloud is actually the movement for leading God's people to follow

the Lord. It gives us the Lord's presence, it gives us the Lord's peace to lead us where we should go, what we should do. The cloud brings us God's presence. The Lord is in the cloud to be with His people.

With the people of faith, we can have the Lord's presence and His leading. They refer us to all the ones mentioned in Hebrews 11, the story of faith, the record of faith. So many persons in the Old Testament mentioned. Those are people of faith. They went through so much; they sacrificed so much; they gave up so much. Some were even stoned in half. They were people of faith. How about us in the New Testament? Even more so, we are God's household of faith.

With the people of faith, we have the Lord's presence and His leading; all the people of faith, the church people, are the cloud. Not only the cloud signifies the Lord's presence but also 12:1, we are told that these witnesses are the cloud. The people of faith; we are the cloud. And in the cloud, we've been sensing the Lord's presence. We have been sensing the Lord's visitation. He's speaking to us. He's anointing upon us. We have been in the cloud. We are the cloud. All the witnesses; we become the cloud.

The best way to seek the Lord's presence is to come to the church. We are the cloud. I'm so happy I'm in the cloud. I'm part of the cloud. And in this cloud we sense joy, we sense strength, we sense comfort. The Lord is here. I mean in many ways, we still have many imperfections, many shortcomings, and many weaknesses. But nonetheless, as the people of faith, we are the cloud and the Lord is here with us. Any people who want to find God, they have to go to the cloud because that's where the Lord is.

People have to go to the church to sense God's presence. It doesn't mean if you by yourself praying in your bedroom praying, you don't have the Lord's presence. No, we don't mean that. You will sense the Lord's presence but not like this in the cloud with all the people of faith coming together. If anyone is seeking the Lord's leading, he must follow the cloud, the church. The Lord is in the cloud meaning that He is with the people of faith. In the cloud we not only have the Lord's presence, we also have the Lord's leading. Somehow, after 2-1/2 days in the cloud, you are out of the cloud. Out the cloud in sense of suddenly you just know what you should be doing. His presence is with us, His leading is with us to give us the direction to go on with Him.

Since we are the people of faith, we are today's cloud and people can follow the Lord by following us. You tell people, "You want to follow the Lord? Follow us." This should be our realization not in a kind of a boastful way. If we really realize who we are, where we are; we are a household of the faith. We are here with God's expression, with His image, with His dominion. We represent the Lord. We are not here to be proud, to be boastful in that way but if we can genuinely know who we are, we are the cloud. The Lord is here with us. The Lord's leading is with us. If you want to know the Lord, you want to follow the Lord, come to us. Come with us. This is not a small thing. As the Lord's recovery on the Earth, a household of the faith, we have this commission to bring God's people to Himself. Those who seek Him can find His presence with us. Just like in 1 Corinthians 14, when we all prophesied in the meetings, some will come to our midst and bow down and say, "Truly God is among you." We humbly say that it is by His mercy, the church, in spite of a weak and imperfect state, God still has

this people who desires, who endeavors to be one with Him and to retain His presence and to continue the victory of Christ on this Earth. We do not sense this in many so-called organizations, religious institutions. Some have departed even from the Lord's name, from the Lord's word. The Bible is not read, is not announced that much these days anymore. But in our midst, we are still here repeating the Word, speaking the word, ministering the word because we have this responsibility as the household of the faith, the cloud, to bring God to the seekers that whoever comes here to our midst would sense and would register in their being that God is here with you.

The Christian life is a race; every saved Christian must run the race to win the prize, not salvation in the common sense but a reward in a special sense.

The apostle Paul ran the race and won the prize. What is this race? The race is a course, is a path. The Lord Jesus says in John 14:6, "I am the Way." He is the Way. Man is brought to God. In the Old Testament, as soon as God created man, God put man on the way as typified by the tabernacle and the temple. As a type, we see there was a way presented there in the type of the tabernacle and the temple. Man can come to God from the altar through the laver, into the holy place to partake of the show bread, the bread of His presence, the lampstand, the incense altar, and finally into the Ark. There is a pathway there. God wants man to take this way, to come to Him. And the Lord Jesus says "I am that way". Christ is the way. But later on, due to religion, due to opposition, that way has deformed into some kind of system. After the Lord's resurrection, when Saul of Tarsus wanted to go to Damascus to put into prison those who belong to the Way. This is in Acts 9.

This Saul of Tarsus is going to put into prison those who belong to the Way. Those believers at that time, they were called by others "The Way". There were some – Peter, John, James – these were brothers who were on this Way but they were these opposing ones, they were the false ones, they were the Judaizers kind to attack that Way.

Now, making that Way a race. A race involves the running, involves a prize. The Way becomes the race. Brothers, on the one hand, we are taking Christ as the Way. Now we must realize this Way has become a race. That Paul the apostle, in spite of all the oppositions, in spite of all the persecutions, he said "I forget the things behind and stretching forward to the things before." Every day, he was stretching forward, he was pressing on. They were the opposition. They were all these things against him, impeding, he will forsake everything, counting everything as dung so that he can press on, and stretch forward. He was on a race. Then eventually, at the end of his life, he could testify "I finished my course." There's a prize now laid before Him – a crown of righteousness.

Christ is that way. We have been put on this way and this way has now become a race for us not just to walk on but for us to run in this race toward the prize, toward the goal. **We should not slow down. Every day we must, by God's Grace, run on this race to reach our goal. It's not time to slow down. It's not time to take a little slumber. It's time to run. But if you slow down, it's very easy to take exit. Stay on the fast lane; keep running. This race is for us to run. I treasure this portion that just came to me this morning; I was reminded by this word by Brother Watchman Nee. He gave a little message on the last part of the journey; this title is in the**

Collected Work, Set 1, Vol. 10, page 424. He says, "The Lord has one journey for His disciples, and He constrain them to take it. The most important thing in the Christian life is to seek out the journey which the Lord has ordained and faithfully walk on it. A poor phenomenon among believers today is that many have not found the journey that the Lord has ordained for them. They have not found the journey. Some, even though they have found it, do not walk on it. This is the reason that their living is filled with so much spiritual death, gloom, and restriction, and this is the reason that there are so many conflicts and arguments in God's work. The most important task for each one of us is to put ourselves into God's hand in a quiet, patient, prayerful, consecrated, and obedient way and wholeheartedly seek after His leading. We should be willing to obey Him and act only in accordance to His will. We should pray that He reveal to us the journey He has designated for us. After this, we should pay any price to wholeheartedly walk on it."

Dear brothers, we all must realize since the time we believe, we have been put on to this race; we have been put on this journey. It is crucial, it is vital for us to recognize this. We are on a race. Don't just wander around; just wander about, "What shall I do next? Where should I go next?" You are already put on a race. This race is toward a particular direction. As our brother pointed out, some don't know there is such a thing called the Way or the race. Some don't care to walk in it that's why they encounter all these conflicts, all these troubles, all these difficulties. God has put each one of us in a race course. Paul had his course. Each one of us has a course. Altogether we are running this race toward a goal.

An encumbrance is a weight, a burden or impediment. The runners of the race strip off every unnecessary weight, every encumbering burden that nothing may impede them from winning the race. Hebrews says, "We have to put off all encumbrances." These are the weights. You know with the runner, they are very particular concerning any extra weight. They want to be stripped down nearly to nothing. They just want to be unencumbered, no weight. They want to be in the most streamline condition to run this race. No time for any drag. Encumbrance is not something sinful but encumbrance slows us down. We have to put aside, put off encumbrances. Today, are you encumbered? Are you encumbering yourself? To run this race requires us to put off encumbrances – and extra weights.

In today's day and age, we all have cellphones, smart phones, and digital devices. On the one hand, it's very convenient. On the other hand, it's a lot of encumbrance. Every day, we are just on these devices. I admit this is the convenience but be careful that you would not get encumbered. You'll not get weighed down. Weighed down from what? Weighed down from enjoying the Lord; weighed down from your time in the Lord's presence.

Encumbrances come to us in many forms. Many young adults these days, you're raising a family, you're very burdened to supply the best food, the best education for your family. These are not sinful. You have right to do that. But as you take care of your family in these ways, are you encumbering yourself? Can you do it with a little less luxury? Can you do it with a little less convenience? I don't mean to condemn anything but we're concerned in today's day and age. On the hand is convenience, is advancement. On the other hand, I could see a lot more encumbrances; sucking up our

time, our capacity. We all have to raise family, to take care of our children, our profession, but bothers, let's not be encumbered so that we can run freely.

The unique entangling sin in this context was a willful sin of forsaking the assembling together with the saints, of giving up the new covenant ways in God's economy and of going back to Judaism; both the encumbering weight and the entangling sin will have frustrated the Hebrew believers and restrained them from running the heavenly race in the new covenant way of following Jesus. The willful sin will disqualify you; it's the sin, it's the unrighteousness. And in that particular context is a Hebrew believer going back to offering sacrifices, forsaking the New Testament way of coming together, meeting together. To forsake that in God's eyes is to commit a willful sin, and they will disqualify you from running. The encumbrances will slow you down but the willful sin will disqualify you. We need to know what is God's new covenant way so that we can put off any sin that will cause us to be disqualified and to put off encumbrances so that we can run properly.

We need to run with endurance, asking the Lord to direct our hearts to the love of God and the endurance of Christ. If you have time I will recommend you to read the messages of Brother Nee concerning the last part of the journey. There he used Mark 6:45-62, where the disciples were travelling across the lake from Capernaum to Bethsaida, encountering adverse wind. And Brother Nee expounded the portion very well and very inspiringly. Before that portion was the feeding of the 5,000, signifying the Lord's death on the cross to become the life supply to God's people. After that portion is Christ coming to heal all the sicknesses,

referring to the coming kingdom, where all the healing will take place. All that section about the disciples traveling on the boat across the sea signifies in today's age. We are on a journey between the cross and the kingdom, the cross is behind us. We are now supplied and now the kingdom is yet to come. And we are here on this age journeying across this lake and we encounter adverse wind. And what happens? Where was Christ? Christ was on the mountain top, signifying Christ in his ascension; interceding for us. While the disciples were crossing the sea on earth, Christ is in the heavens, in ascension, praying for us. We have Christ in His ascension as this heavenly Christ in His heavenly ministry. And here, we on earth, we are on this boat travelling across this sea, encountering frustrations, storm. This Christ, He saw the disciples. Christ knew, the ascended Christ knew. He knows and he came down to where the disciples were. Brother Nee's portion in this exposition was: in this journey, there will be difficulties, there will be struggling. And as we know brothers in these days, as the days are darkening, the night is fast spent, the day is at hand, and the Lord's coming is soon. We are in the darkest hour. The world is becoming more unrighteous, more lawless. The principle of lawlessness is at work. In the end of this age, there will be more tendency of drifting away, of opposition, going against God's way, of weariness even among His chosen people. And what shall we do? Saints, brothers, we have the heavenly Christ interceding for us. It's not time we go back. We have come too far to go back. We have to keep sailing, looking unto Him. A great High Priest is beckoning us, "Sail on; don't give up; no time to return. We have to get to the other shore." We need to run with endurance.

The word that touched me very much is endurance. Can we endure brothers? I really don't know how much longer but it won't be too long. But right now is the hour of endurance. We need to run with endurance. Endurance implies not only there is resistance; when something is opposing we need to endure, to press on. Endurance also implies that you have been doing the same thing over and over again.

Don't you get tired? Before I do. I get tired, too. Another year; another feast; another journey; another flight. Brothers, let's run with endurance. We come to hear the same thing. More or less the same thing everytime. After you've been to the recovery about 8 or 10 years, you picked up all the terminologies. We're just here seem to be just cooking the leftovers in a different style, in a different way but it's all the same ingredients. What are the things you've not heard? Intercession, high priest, shepherding – all have heard these things. Are you tired brothers? I'm not tired. We are running the race with endurance.

Remember in Gold coast, Australia last year? We were in "Orthodoxy of the Church", and with the church in Philadelphia. The Lord praised that church that you have kept My word of endurance. That was just a little church. You may say not a powerful church as the Lord described, but they have kept my word of endurance. And the Lord says, "Hold fast what you have. Let someone take your crown." Can you hold fast? Can you hold on? Can you just bear with your boredom for a little longer? We all are human beings. We all are not exempt from that kind of feeling that you do things over and over again. The key thing here is the word of endurance. And Brother Watchman Nee in that book, he says with the church of Philadelphia, "Her danger is not in her lack

of making advancement but in her retrogression." That's the word he used. He says her danger is not in her not making advancement, but in her retrogression. Not holding the position. We are retreating; giving up because of familiarity; because of opposition. By June this year Brother Lee would have gone 20 years and praise the Lord we are still here. I mean we really have to thank the Lord we're still here. But can we still be here for another 20 more years? May the Lord grace us even with this word, seeing the heavenly Christ in His heavenly ministry. He is not bored. He's been doing this perpetually. He's been living forever. He is still interceding for you and me. And this morning He is beckoning us, "Brothers, press on. Brothers keep going on. Run this race with endurance." The Lord needs to grace us; to endure. I know in the training, the conferences, we're all excited, happy, strengthened, but another hour later, you leave that door. Endurance is put to the test. You get in your car with some brothers, you start arguing, "what about this, I don't like brother...." Brothers, the test is not in this room. The test is when you get out there on your flight home, on your car home.

We have to run with endurance. The race set before us. That is the race. We all are on the race. We have a race and God wants us to run this race with endurance, asking the Lord, "Lord direct our hearts even though many times our hearts are weak." We can't even quite turn sometimes, "Lord, You direct my heart into the love of God and into the endurance of Christ." This is our love toward God issuing from the love of God which has been poured out in our hearts. This is to endure with the endurance of Christ that we have enjoyed and experienced.

Hebrews 12:2

Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

In running this race, what should our attitude be? Our attitude should be "looking away unto Jesus". He is the Author and the Perfecter of our faith.

We need to look away unto Jesus with undivided attention by turning away from every other object; Jesus is the Author of faith, the Originator, the Inaugurator, the source and the cause of faith. He's the Author, also means He's the Leader, the Pioneer, the Forerunner. He has already cut the way. He has gone before us. Christ had a journey also when He was on the earth. He cut through all the opposition, all the shame, all the attacks. He cut through and now, He is in glory. He is in the heavenlies as the Author and the Perfecter of our faith. He is transfusing, transmitting faith into us. He is our Pioneer, He took the lead, He reached there, and now, He is interceding for us that we may also be saved to the uttermost, to perfection, to glorification. In the meantime, we need to keep running with endurance by looking away. Not just looking unto Him but looking away unto Him. "Away" means to not be distracted by so many things. Looking away, looking away from all the distracting things; all the entertainment; our own pursuit. All those things tend to distract us. Every runner knows if he's going to win the race, he has to set that goal – the gold medal in view, nothing else. He is going to have his eyes set on that goal. Looking away unto Jesus who is the Author and Perfecter of our faith.

The wonderful Jesus, who is enthroned in heaven and crowned

with glory and honor, is the greatest attraction in the universe. Brothers, our Jesus is beautiful. He is the greatest magnet. What caused us to run? Because He draws us. Song of Songs says, "Draw me, we will run after You." Many times in my morning time, coming to be with the Lord, I pray, "Lord, another day for me to contact you. Draw me that we may run after you. I come to You not because I am strong, I am eager." We may not be feeling that ready but the Lord draws us. Every day we need His drawing. With Him is the drawing power. When He was by the sea shore, He called the disciples, "Come, follow Me." There's something about this wonderful Jesus attracting those fishermen right away to drop their net, drop what they were doing to follow Jesus. We don't have the same kind of attraction. Those were professional fishermen, they were engaged in their business and someone says "Come, follow Me." And they immediately dropped all that they were doing. There is something attracting of our Savior. In the last 2000 years, here all over the world, it is not just in the Jewish land, but all over the world. We all have been drawn to this wonderful Jesus; lovely Jesus.

He is the greatest magnet. It is by being attracted by His charming beauty (loveliness, pleasantness, delightfulness) that can we look away from all things other than Him. Without such a charming object, how can we look away from so many distracting things on the earth?

Hymn 437, stanza 3 and 4

What has stripped the seeming beauty
From the idols of the earth?
Not a sense of right or duty,
But the sight of peerless worth.

Not the crushing of those idols,

With its bitter void and smart.
But the beaming of His beauty,
The unveiling of His heart.

We can follow the Lord, we can keep running this race not because we are so energetic, we are so strong, but because of His attraction, because of His beauty, because of the unveiling of His heart. That the more that we come to Him and just allow Him to attract us. Brothers, that's why we need to come to the Lord, come forward to Him, let Him draw you. Let His beauty be shining over you. Your running is not because of yourself, your strength, your energy, but because of His drawing power.

The faith of the believers is actually not their own faith but Christ entering into them to be their faith.

It is very clear that the faith of Jesus Christ refers not to our faith. This faith, the source of our faith is Him. He is the source of faith; He is the Author of this faith; He is the Originator of this faith. To run this race with endurance, we need faith. We need faith to enable us to see the unseen things. This whole weekend, we are talking about unseen things in the heavens. We need faith and this faith is not from you. Don't try to say, "Lord strengthen my faith." it says, "Lord, be my faith. Infuse me with Yourself as my faith. You are the source of faith. "

Believing is the appreciation of Christ as a reaction to His attraction. Through the word, the Lord is speaking to us, opening up to us the scene in the heavens. And there is a response as we see this marvelous Christ. There is an appreciation that rises up in us, "Oh this is so wonderful. Oh our High Priest, Your intercession, Your caring for us to the uttermost, Your shepherding us." Don't you have this kind of appreciation? That appreciation was planted into you, was infused into you by Him who becomes your faith.

Now, you can believe because of His transfusion.

In our natural man, we have no believing ability. We do not have faith by ourselves. We don't have one cell of faith. Our name is "Mr. Unbelief". We don't have any faith to start with. Don't try to drama faith. Maybe I should pray harder, I should fast, I should have more faith. Faith doesn't come from you. You can fast all you want, you can pray all you want, desperately. Faith comes only from Him; when He is infused into you, when He is presented to you. Even as you recall the first day you were unbeliever, you were presented the gospel, someone spoke to you, something attracted you. That's so good. That Jesus, His dying for me, I'm just so grateful. Someone died for my sins. You were attracted, you appreciate it and you didn't know through that appreciation, faith got infused into you, enabling you to respond and say "Lord, I believe". Your belief is His believing in you and for you. The faith by which we are saved is the precious faith that we have received from the Lord; is the God allotted faith. That means the faith allotted by God not originated from ourselves.

When we look away unto Jesus, He has the life-giving spirit, transfuses us with Himself, His believing element. Brothers, let Him infuse you. You need to come to these trainings; you need to come to these conferences, to let Him infuse you. You need to come to Him every morning. Every day, let Him infuse you. This faith isn't of ourselves but of Him who imparts himself as the believing element into us that He may believe for us. Hence, Christ himself is our faith; we live by Him as our faith, that is, by His faith not our own.

Galatians 2:20, "I'm crucified with Christ, no longer I who lives but Christ lives in me and the life which I now live in the flesh, I live in faith." Whose faith? The faith of the Son of God not your faith. We live "by the faith of the Son of God who loved me and gave Himself

up for me.”

Faith is a substantiating ability, a sixth sense, the sense by which we substantiate, give substance to the things unseen and hope for.

Substantiating is the ability that enables us to realize a substance. The function of our five senses is to substantiate the things of the outside world, transferring all the objective items into us to become our subjective experience. As the eye is to seeing, the image is being transferred in to us, the ear to hear – the listening, and the nose to smelling. So faith, our spirit of faith is the organ whereby we substantiate everything in the unseen spiritual world into us – this High Priest, the Shepherd, and this heavenly Minister of the true tabernacle. These are not just words. This is what’s happening there. Now we can substantiate that by faith. Faith causes you to say “Amen, Lord. Thank you Lord.” I cannot show you that but I know it’s true because you have a sixth sense. Your faith is your sixth sense enabling you to substantiate the things not seen, and you’re convicted with the things hope for. We must exercise our spirit of faith, our mingled spirit, to believe and to speak the things we have experienced of the Lord.

Faith is in our spirit which is mingled with the Holy Spirit not in our mind. Doubts are in our mind. Brothers, whenever we turn back to our mind, stay in our mind, doubts start to arise. We have to turn back to our spirit. But it’s true, our spirit is very simple. Our spirit is amen; It’s a yes. In Him is the amen. Whenever you are in your spirit, you are very simple. You are uncomplicated. Our spirit is called a spirit of faith. That means our spirit is faith. Faith and our spirit are the same. When you are in the spirit, you are in the spirit of faith, you are in the faith.

We do not regard, look at the things which are seen but the things which are not seen; for the things which are seen are temporary

but the things which are not seen are eternal. The Christian life is a life of things unseen. Brothers, please keep this in mind. Our Christian life is a life of unseen things. Don’t try to work around the seen things, the physical things, and the earthly things which are temporary things. They will all fade away. But if they are unseen things, which are eternal, this is what our Christian life should be about. It’s about the unseen things.

The degradation of the church is the degradation from unseen things to seen things. When you start to pay so much attention, try to have a grasp on some physical things, to do even in our service in the church, we pay attention to outward things, outward arrangement of the services and make sure everything is done properly. I don’t mean otherwise but behind all the arrangement, behind all the services, behind all the praises in the meetings, there should be some unseen things going on. As you’re in the Lord’s Table meeting, the saints are singing the hymns on the outside. These should be unseen things going on in the hearts of the saints to cause them to utter praises. Not just to “oh, everyone is functioning, everyone is repeating, everybody were very lively in the meeting.” Thank the Lord if that livingness is an expression of the unseen things taking place in the hearts of the saints. But even if it’s merely a formality, merely a routine, what is the value? I agree with Brother Ron, the Lord desires to have more sacrifice of praise. Every praise should pass through some kind of a denying of the self; some kind of a sacrifice. That kind of praise is valuable, is treasured by the Lord. When we are so much in the seen things, that is an indication we have degraded. The Lord’s recovery is to recover His church from things seen to things unseen. Faith assures us of the things not seen, convincing us of what we do not see; therefore, it is the evidence, the proof, of things unseen.

You came here to Anaheim for the first time, you visited Disney land, you shook hand with Mickey mouse, you go back home to

China, to France, "oh, I have been to Disneyland. I shook hand with Mickey mouse." And the people there, they've never been to America, "Oh, that's foolish. Mickey mouse, that's not true." But to you, you have been there. You have been convinced because you touched; you experienced. Of course, that is the seen world. Brothers, haven't you seen something unseeable in our naked eyes? What's taking place in the heavens, and now after we have seen them, we can never say "I have not seen them." He cannot deny that. After you've seen that, that's it. There's the conviction. You can never say "I have not seen." Even though I cannot show you, and you have not seen it, but I have seen it, it is real and there's a conviction within us. This is faith.

Faith is to believe that God is.

Without faith, it is impossible to please God, to make God happy. This is a strong verse in Hebrews 11:6. "But without faith it is impossible to be well pleasing to Him." You want to please God? Don't try to do much. Don't try to do more good works. Simply have faith. Believe in what He can do for you, what He has done for you. Without faith it is impossible to be well pleasing to Him. He who comes forward to God ***must*** believe that He is. If you come to God, you must believe. Don't trust in your own goodness; in your own righteousness; you must believe that He is. Not just He exists, not just there is such a One, but He is. Whether you feel it, you don't feel it, He is. Whether He helps you, He doesn't help you, He is.

To believe that God is, is to believe that He is everything to us and that we are nothing. To believe that God is implies that we are not; He must be the only One, the unique One, in everything and we must be nothing in everything. He is everything; we are nothing in everything.

To believe that God is, is to deny ourselves in the whole universe. He is and all of us are nothing. Hallelujah we are nothing! He is everything. He is the message, He is the speaker, and He is the listening one. Brothers, He is! He is the elder, he is the responsible brothers. You are not. Hallelujah. I should not be anything; I should not exist; only He should exist. It is no longer I who live but it is Christ.

You know when I just became a believer, I found this book in my brother's bookshelf, "The Normal Christian Life". It's an old copy and on the front of that copy, in Chinese, it says "not I but Christ". That title is "The Normal Christian Life" but somehow on the title, also has the word "Not I but Christ". As a new believer, I was very much strike with that title. "Normal Christian life, not I but Christ". That attracted me to read that book. What is this about? I thought "Normal Christian life" will tell me what to do, how to behave and conduct myself. But Brother Nee stresses "not I but Christ." That is the normal Christian life.

At his conversion the Lord told Saul of Tarsus, "I am Jesus." The Lord was saying, "I am the great I Am, I am the One who is. You must believe that I am and you are not." Eventually Saul was over and Paul came up. This is why with every believing, this should follow with baptism. You need to be terminated. Baptism is not a procedure to join a church. Baptism is a declaration, "now by believing in this One I am no more. I am terminated. From now on, Christ lives." This is faith.

Oh! The joy of having nothing,
Being nothing, seeing nothing
But a living Christ in glory
And being careful for nothing.
Oh! The joy of having nothing,
Being nothing, seeing nothing

But a living Christ in glory
And His interest here on earth!
-J.N. Darby

Truly our Brother Darby saw this. What a joy to have nothing, to be nothing, to see nothing, but the Christ in glory. What we are seeing this weekend, this heavenly Christ in His heavenly ministry, only eternity can tell how precious, how valuable this is – this Christ in glory.

Jesus is the Perfecter, the Finisher, the Completer of our faith.

As we look way unto Him continually, He will finish and complete the faith that we need for the running of the heavenly race. We all have the same faith in quality but the quantity of faith we have depends upon how much we contact the living God so that we may have Him increase in us. Faith in the progressing stage comes through our contacting the Triune God who is faith in us. Brothers, we all have the same faith in quality but we may not have the same faith in quantity. Surely, the Apostle Paul's faith is much greater than our faith because of his union with the Lord; his contact with the Lord. We want this faith in us to grow, to increase by our coming to the Triune God to allow Him to transfuse, to transmit more of Himself as faith into us.

The way to receive such a faith is to contact its source, the Lord, the processed and consummated God, by calling on Him, by praying to Him, and pray-reading His word. When we contact Him, He is overflowing within us and there is the mutuality of faith among us. We are encouraged through the faith that is in one another. Faith is being transferred back and forth. You realize there is such a thing called "Fellowship of faith". In Philemon 6, "the fellowship of your faith may become effective in the full knowledge of every good thing." Romans 1:12, "...You may be

encouraged among you through the faith which is in one another, both yours and mine." Our coming together is a fellowship of faith, we transmit faith one to another to encourage one another.

Our regenerated spirit, our spirit of faith, is the victory that overcomes the Satan-organized and usurped world. 1 John 5:4 says, "For everything that has been begotten of God overcomes the world; and this is the victory which has overcome the world – our faith." Faith is the victory and our spirit is the spirit of such faith.

2 Cor. 4:13 "And having the same spirit of faith according to that which is written, "I believed therefore I spoke." We also believe, therefore we also speak."

We speak not because "Oh, I'm eloquent, I'm knowledgeable." I speak because I believe. I believe the unseen things. I have seen the unseen things. Now, I exercise my spirit of faith to speak forth.

The great irrepressible and unlimited power of faith motivates thousands to suffer for the Lord, risk their lives, and become overcoming sent ones and martyrs for the carrying out of God's eternal economy, which is in faith.

According to Hebrews 12:2, for the joy set before Him, Jesus endured the cross, despising the shame, and has sat down on the right hand of the throne of God. Don't think that Jesus doesn't need joy. He has feelings. For the joy set before him; He despise the shame; He endured the cross.

The Lord Jesus knew that through His death, he will be glorified in His resurrection and that His divine life will be released to produce many brothers for His expression; for the joy set before him, He despise the shame and volunteered to be delivered to the Satan-

usurped leaders of the Jews, and Gentiles and condemned by them to death.

Therefore, God highly exalted Him to the heavens, seated Him on the right hand, gave Him the name above every name, made Him both Lord and Christ and crowned Him with glory and with honor.

If we look away unto Him as such a wonderful and all-inclusive one, He will minister heaven, life, and strength to us, transfusing and infusing us with all that He is, that we may be able to run the heavenly race and live the heavenly life on the earth; in this way, He will carry us through all the lifelong pathway and lead and bring us into glory. Brothers, I will just conclude with this hymn. This last stanza by M.E. Barber.

Hymn 628, stanza 8

Just a few more miles, beloved!
And our feet shall ache no more;
No more sin and no more sorrow,
Hush Thee, Jesus went before;
And I hear Him sweetly whispering,
"Faint not, fear not, still press on,
For it may be ere tomorrow,
The long journey will be done."

Brothers, let's press on, let's run this race with endurance by looking away unto Jesus. He is the Author and the Perfecter of our faith.